

minimum proportion, he should be ready, like Catherine Wolff or I. Pierpont Morgan, to give his tens or hundreds of thousands at a time for God's work, regardless of any rule of mere proportion, provided that such gifts are no menace to the stability of his estate.

Oh, the luxury of being willing and able to give great gifts!

Alas, that the willing are mostly unable, and the able mostly unwilling!

And now, what about the present needs of the Church and their relation to proper giving? From time immemorial God has been pleased to demand the material gifts of His people for the furtherance of His work or for His service. The offerings of Cain and Abel, Abraham's tithes to Melchizedek, the tithe of Israel to Levi, the gifts for tabernacle and temple, the widow's mite, the Lord's ordinance that they who preach should live of the Gospel—besides many other Scriptural allusions—tell us that God Himself, or His Church, accepts material things for spiritual purposes. True giving is a part, though not the whole, of true worship. As long as the soul tabernacles in the flesh, spiritual things need some kind of material support. If one man is inwardly moved to give his personal service to the cause of missions, God equally moves others to give the means to procure material necessities for the personal server. It is the same all along the line of church work and needs. There must be consecrated working and consecrated giving, both frequently combined in individuals, though not always in the same proportion.

My subject of "Systematic Proportionate Giving in Relation to the Present Needs of the Church," might legitimately lead me to speak of the Church's material schemes languishing and crippled for general lack of proper giving. I prefer, however, in this short paper, to treat of the needs of the Church regarding the adoption of true principles of giving. In short, the great need to-day is inculcation of these principles.

1. *The duty of the Clergy.*—I am well aware of the many "calls" on the purses of the clergy, rendering it very hard for them to adopt rules of giving quite satisfactory to themselves. Yet in spite of inadequate and irregularly paid stipends, in spite of official expenses laid upon them, many of them conscientiously lay aside their tithe or other proportion for God, sometimes putting to shame the utterly disproportionate gifts of their wealthiest parishioners.

However, I think that the Church would gain much if all the clergy strove more earnestly to adopt a few clear rules as to system and proportion—applied those rules to their own giving, and then kept those rules before their people, not then an appeal for any special object was afoot, but from time to time, as a basis for all right giving. I surmise that a good many

clergymen, while giving a large and adequate proportion of their incomes, have no clear rules as to definite system and proportion, and so must fail as teachers of system and proportion to their people. When I was curate in Montreal to the present Bishop of Huron, my rector preached a sermon on tithing which convinced me of the moral and practical value of the system, and ever since that time I have adopted a few simple rules for myself, which have made tithing not only a satisfaction but at times a positive delight.

The Church's need to-day seems to be a clergy that will practise and teach, not giving, but giving systematically and proportionately. Until the clergy generally can be taught the value of such giving, it will be almost impossible for the laity to learn it of themselves. The laity will hardly rise in duty above the level of the clergy.

The subject of the next written paper on this evening's programme being "The Church and Modern Methods of Finance," I am precluded from discussing at any length substitutes for right giving; but I may just mention a few of the make-shifts which masquerade as the genuine thing. (1). Nearly all entertainments to raise money for God's work. (2) The "club idea," whereby many rich members rate their giving by the average giving of their fellow-members poorer than themselves, and not according to their own ability to give. (3) Giving money from a spirit of congregational rivalry between churches. These and other wrong motives will obtain among church givers until they learn the better way—God's way.

The clergy, as a whole, have not risen to their possibilities. Many individual clergymen have done so, but far from all. When the clergy become as definite in their teachings on giving as they are regarding the sacraments, or conversion, or right living, more will be accomplished than at present. Until the true principle is grasped the worldly, unspiritual counterfeit is sure to pass current with the mass of the people.

I have so far dwelt upon the necessity of the whole of the clergy, and not a part only, taking up this matter, just because they are the teachers and examples for the people; but there is also plainly.

2. *The duty of the Laity.*—Obviously, the laity should give systematically and proportionately, but as I am pressing the necessity of inculcating right giving, I must address myself to such of the laity as already give rightly. Right givers should teach right-giving to their neighbours in a quiet, unostentatious way. They should be allies of the clergy. A godly layman's example sometimes carries more weight than that of an earnest clergyman, just because it is less "professional," and on the layman's own level. Suppose that a proportionate giver finds that